THE

Hunter Unmask'd:

WITH SOME

REFLECTIONS

UPON THE

BEHAVIOUR

OF THE

DISSENTERS

TOWARDS THE

Church of England,

IN THE

Laſt Reign to this Preſent Time.

LONDON,

Printed for the Author, MDCXCV.

THE

Minister Examined:

BEING SOME

REFLECTIONS

UPON THE

BEHAVIOUR

OF THE

DISSENTERS

TOWARDS THE

Church of England,

IN THE

Last Reign to this Present Time.

UNIVERSITY LIBRARY CAMBRIDGE
61-625

LONDON,

Printed for the Author, MDCXCI.

The Dissenter Unmask'd, *being some Reflections upon the Behaviour of our Dissenters towards the Church of* England, *&c.*

I HAD forborn Publishing such a Paper as this, at a time when People ought to expect something that might rather lessen, and not make our unhappy Breaches wider, had not the consideration of the scandalous Carriage which our *Dissenters* has lately shew'd towards the *Church of England*, rouz'd my Pen; and, by giving me a sufficient insight into the meaning of these Persons, let me see, that they are so far from desiring a *Union* (whatsoever pretences they may feign,) that I really believe they dread nothing more, except a compulsion of *Tender Consciences*, and an apprehension of never getting the *Reins* into their own hands: But to proceed to my *Title*, let us look back upon their Behaviour in the late King's Reign.

One of the first Acts, we all know, which King *James* put out, was that which gave toleration to the *Dissenters* in matters of *Religion*, and which took off those Fines that the former Law had laid upon them for their *Riotous* and *Seditious Meetings*. This was so great a Favour to that *discontented Party* that they were at a loss how to demonstrate their *Joy* and *Gratitude*: Bonfires are ordered to be made in every Street, and the *Elders* largely contribute for so *Pious a Thanksgiving*. *Sunday* is very slow in coming, or else their impatience for the opportunity of Blessing *God* for their restored Liberty, makes 'em think it so. At last it came, and *Hugh Peters*'s Successor at *Covent-Garden*, thanks *God* that he had liv'd to see that *glorious Day*, (and perhaps would have repeated the *Nunc Dimittis*, had not the *Papistes* us'd it in the *Common Prayer*) *a Day of Joy and Thanksgiving, a Day of Jubilee, and a Day of Hu-*

miliation for their deliverance out of Captivity, a Day which brought them out of the Land of Ægypt, *out of the Houſe of Bondage; a Day when Soul-ſaving, Heart-comforting Grace might be again graciouſly Taught and Delivered to the before-trampled-under-foot Saints of the living God:* Nor were his Brethren leſs fervent in their long-winded *Thanksgivings* for their ſafe Deliverance from the *Long-Nails of the Whore of Babylon.*

Since then they are arriv'd to that happineſs which their Preachers call'd the greateſt upon Earth, let us take a view of their Behaviour in it. Will they be ſo Elevated with this *Freedom*, and ſo ungrateful to their *Benefactor*, not to return due acknowledgments to him, to a Man who had given them the greateſt happineſs they could be poſſeſs'd of? No, this wou'd argue an *unchriſtian Temper*; and therefore thoſe who were never *True* to any King, reſolve now to turn *Loyal* and *Faithful Subjects*. And now, from all Counties in *England* flock *Addreſſes*, ſo long and faſt, that we cou'd ſcarce enjoy the benefit of any Forreign News, unleſs the *Printer* had us'd Short-hand Characters; ſo little difference was there between their *Prayers* in the *Pulpit*, and their *Addreſſes* in the *Gazette*.

The *Church of England* was very much ſurpriz'd at this act, and began, by judiciouſly ſifting the whole Matter, to perceive the *Maſk* which covered the *Deſigns* of that King: And though ſeveral hinted their Sentiments of it to ſome of the *Diſſenters*, yet they ſlighted it, and like *grateful* People, reply'd, they would ſtand and fall with him, for that the Lord had now gave them a King who lov'd and favour'd the *Godly*. And when one ſaid, That the end of this *Toleration* was but to introduce *Popery* (being ſpoke in a *Coffee-Houſe*, my ſelf being by) a *Diſſenter* reply'd, *That it was equal to him if the* Romiſh-Hydra *came in, ſo the* Engliſh-Dragon *were put down.* How! Is this the Voice of a *Presbyterian*? The Voice of a Reformer of the Ancient, True, and *moſt* pure Religion? a Miracle, and ſeems as fabulous as *Hugh Peters*'s Stories.

They told ſome of the Members of the *Church of England*, *That the Lord now had taken the Sword out of the hands of* Saul, *and put*

it into the hands of David. They behav'd themſelves at laſt with that inſupportable Pride and Saucineſs, that in the Out-Countries they fear'd not to tell the Clergy, they would pay them no Tythes. And in *Leiceſter-ſhire* a Miniſter going to a *Diſſenter*'s Houſe to number his Pigs, in order for the receiving his *Tyth* as in ſuch caſes, the Farmer ſeeing him, pointing him out to the Servants, *See there*, ſaid he, *there goes an authoriz'd Thief to Steal one of my Pigs:* And, by his Inſtigation, his Men, from behind Carts and Dunghils privately ſent ſuch a ſhower of Clods, that the Miniſter was glad to fly out of the Yard to avoid a worſe conſequence.

After this the Jeſuits broach their Principles, and the moſt Learned of them Challenge the *Proteſtant* Divines to a *Pen*-Battle. Who muſt be theſe *Proteſtants?* 'Tis a contradiction for the *Church of England* to Write againſt the *Papiſts*, becauſe you know they were always Branded with the Title of *Papiſts*. Well, there remains nothing then to do, but for the *Presbyterians* to ſhow their Learning and averſion for *Popery*, which they always ſo much exclaim'd againſt. What! not a hand move? Not one *Diſſenter* boldly vindicate the *Proteſtant* Cauſe? What! muſt *Papiſts* Write againſt *Papiſts?* Muſt the *Babyloniſh Church of England*, engage againſt the *Babyloniſh Church of Rome?* Sure, a Houſe divided againſt it ſelf falleth: Yes, the *Church of England* muſt ſtand and bear the ſhock, or elſe the *Proteſtant* Cauſe muſt go hang: And yet theſe Men will have *Us* to be *Papiſhes*.

At laſt King *James*'s Deſigns began to be viſible, the Univerſities (the ſource from whence the chiefeſt Pillars of our *Religion* flow) are the firſt that muſt ſuffer, that the Head being taken away, the Members may be leſs capable to Reſiſt. Well, how do our *Diſſenters* behave themſelves now? If they will not lend a helping hand to ſave a ſinking *Reform'd Church*, a *Church* that juſt before had bore up with ſo much Bravery againſt the Enemy of *all Proteſtants*, ſure they'll pity it: No, they ſaid openly, That the Angels had pour'd out their Viols of Wrath upon the *Dragon* and his *Followers*; That the *Adulterers*, *Whoremongers*, and *Tythe-*

gatherers,

gatherers, were to be puniſh'd for afflicting the *beloved* of *God*.

At length the *Seven Biſhops* are ſent to the *Tower*, for not complying with a thing which they could not reconcile to their Conſciences: Sure the *Diſſenters* will take their Parts in *This*, becauſe they themſelves are ſuch great Sticklers in point of *Conſcience*: No, they have a Clue to diſintangle themſelves from this Labyrinth: They ſaid this proceeded not from any part of a *Religious Conſcience*, but that they refus'd to read the *Declaration*, in order to the taking off the *Penal Laws* and *Teſts*, meerly becauſe it would deprive them of the Power of Perſecuting the Lambs of *God*.

But now the Prince of *Orange* Lands, and we ſhall ſee whether there is any Truſt to be confided in ſuch ſort of Cattle. There is a great conſternation over all *England*. King *James* had been very Tyrannical over the *Church of England*, and therefore doubted of their Loyalty to him; but he had been kind, nay a *Father* to the *Diſſenters*, and therefore ought to expect aſſiſtance from them, as they had Religiouſly proteſted in their *Addreſſes*. What! not a Man among our *grateful Diſſenters*, neither Perſonally, nor from the Preſs nor Pulpit, take the part of a King who had delivered them out of *Captivity*, *who brought them out of the Land of* Ægypt, *out of the Houſe of Bondage*. What! will thoſe *Godly* People forſake their Benefactor now he moſt needs the effects of their Promiſes? Will none of them lend their aſſiſtance to a Man who had freed them from the *Long-Nails of the Whore of Babylon*? What! the *Lambs* of *God*! the very Emblem of our Saviour, abſolutely Pure and Innocent, and yet promiſe what they hardly ever meant, or at leaſt never did perform! To reflect upon it would make the moſt Brazen Bluſh; but our *Diſſenters* Foreheads are hardned a degree above Steel it ſelf, or elſe they could not reflect upon thoſe large Promiſes, and the Non-performance of them without a Guilt which would be as evident in their Countenances, and as laſting as *Cain*'s Mark. I remember once I ſaw a *Diſſenter* turning over the *Gazetts*, in the laſt Reign, and (*Monſtrum horrendum*!) his Face kept it's accuſtom'd Colour, without the leaſt ſign of a Con-

Confuſion, which in any but a *Phanatick* would have beſpoke a matter as ſtrange as that of *Pryn*, *Baſtwick*, and *Burton*, *who fell together by the* Ears *when they had* NO *Ears.*

Nor is their Carriage towards the *Church of England* leſs notorious in This Reign than in the Laſt. They are ſo daringly Impudent, as to ſay, they don't queſtion, but the *Lawn Sleeves and the long Gown will make them as good a Bonfire in* Smithfield, *as did the Goods of the* Spaniſh *Embaſſador in the* Strand. It was but the other day, that a Worthy and Learned Man heard ſome of this Crew, in a Coffee-Houſe near the *Temple*, ſay, *They queſtion'd not but the Faſt for King* Charles's *Martyrdom would be put down.* Good *God*! To what Impudence are theſe Perjur'd *Time-ſervers* arriv'd? I wonder they did not Petition in the laſt Reign (to gratifie King *James*) that the *Thanksgiving* for the *Fifth of November* might be rac'd out of the Kalendar. They told a good Member of the *Church of England*, That they hop'd the Lord would put the Sword into *Their* hands, and then the *meaſure* which *We meaſur'd* to *Them*, might be *meaſur'd* to *Us* again. How! is this the nature of the Lamb? Is it *Revenge* and *Pride* that entitles us to that ſacret Epithet of *Holy Lambs* and *Followers* of the Living *GOD*? Sure theſe Men are little better than Atheiſts, when they ſeem to caſt ſo little regard to the Almighty, as to appropriate to themſelves the very ſame Name and Title which is given to the *Supream Being*; and yet at that very time, deſign never to perform the thing they promiſe, and are hatching *Revenge* and *Malice* againſt their *Enemies*. The *Church of England* is now look'd upon by theſe Men as the meer droſs of the *Primitive Religion*, and ought to be caſt away; that the Members of it are defil'd with the Sins of the *Dragon*, and that the *Bottomleſs Pit* will receive them at the end. What is this but depriving *God* of his *Mercy*, and taking away one of the greateſt *Attributes* of the *Deity*, by condemning their *Fellow Chriſtians* to the *Bottomleſs Pit*? But to inſiſt no more upon their barbarous and unchriſtian *Expreſſions*, let us take a ſurvey of their *Behaviour* only. I am not going to Vindicate the Biſhop of

Ely;

Ely; but is it not a horrid Shame that that Learned Man ſhould be expos'd by every *ſaucy Pamphleteer?* and *that* with all the *ſcurrilous* and *opprobrious Titles* that Hell can invent and they publiſh: And not only *Him*, but, for his ſake, the whole *Church* muſt be villify'd by this Rabble of *Writers*, whoſe *Style* is as nauſeous as their *Senſe*, and both as inconſiſtent as the *Covent-Garden Sermons*. Is it not a wretched Shame that a Fellow who Styles himſelf the *O——r* ſhould have the Impudence to call upon the Reverend Biſhops to clear themſelves? as though it was not below the Dignity and Eminency of thoſe Learned *Prelates*, to be at the beck of a *ſaucy Scribler* that Writes for Bread, and who, I believe, values Religion juſt as much as his *Brethren*, when it will conſiſt with his Intereſt to continue it. I know they think they have already their Foot in the Stirrup, and that they ſhall ſpeedily mount the Saddle; but I have reaſon to believe His preſent Majeſty's Prudence is too great to repoſe any Confidence in ſuch *unfaithful Perjur'd People*, who never were *True* but to their own Intereſt. I know they carry a very fair outſide to King *William*, but if we ſcan their *Principles* we ſhall have reaſon to think they love him no more than the great *Turk*. *For if they love a King, as King, then they love Monarchy, but they hate Monarchy, therefore cannot love a King.*

I ſhall conclude this Paper with this Expreſſion, That if His Majeſty (whom *God* long preſerve in the Throne of *England*) ſhould rely upon theſe People, upon the account of any Love they pretend to Him, He will be found to have truſted to a *broken Reed*, if ever He ſhould have occaſion to try *Them*: And that though too many of our *Church of England* have been *Wheedled* away from valuing this *preſent Government* with as great a Veneration as is really due to it, yet I don't queſtion but there are above an hundred for one, who will be *True* to *It*; if ſo, there will not be much need of depending upon a People whoſe very Hearts ſeem to be compounded with thoſe *Two Ingredients* of *Malice* and *Falſehood*: From whoſe Principles *Libera nos*, &c.

F I N I S.